

NATIONAL ANTI-SLAVERY STANDARD.

classical education, they had right to their wish, no inclination to interfere with the retention of masters and slaves." The slaveholders rejoiced in that action. They could smoke their pipes in comfort when they got a knowledge of the proceedings of that body of divines. They could be full of revile of religion going on in the Church when they heard that the fact in no wise was denied but rather strenuously by the members that were called to that Church, for that Church so far from being an abolition Church, had "an right no wish, no intention to interfere with the relation of master and slave." That is the relation for me, says Mr. Thompson. I have been a member of the Methodist divine in his church earlier than even in the name of God and of humanity to give him his freedom and deliver him from his bonds. Deliver me from my chains! was the cry that came up from the lips of three millions of bound men, and yet these Methodists deride us, responded, "We have no right, no wish, an intention to free the slave?"

How do you know that?—asked Mr. Thompson. You hear that a few years ago, through the agency of the Abolitionists in New England. A large number of petitions and memorials were sent to the General Assembly of the Presbyterian Church, calling upon that body to pass resolutions denouncing slavery. The Presbyterians refused to do it, but had already demonstrated, during the debate, that it was incompatible with church membership to have the feet at the sound of music, and that their consciences were now becoming alive at least to something more than the sin of dancing. They were encouraged thereto to send petitions asking these diversities to be made Slavery to be a moral evil. So the General Assembly passed this resolution in answer to their memorials:

"Resolved, That it is inexpedient and not for the elevation of the Church to pass any judgment in respect to Slavery."

Is not the boast of the Protestant Episcopal Church of this country that it never has anything to do with such as Slavery. Is it their boast that their Church has not been disturbed or disturbed by any agent? To be sure it is. It is the boast of those who have掀起 the spirit to do exactly what I mentioned here.

If I were in a Moral Reform meeting I might speak of them. (Laughter.) But as to the question of American Slavery, it is their boast that they are not disturbed by it. The groans of heart-broken millions, come up on every bough; but do they hear them? Yet say they, we are not wading through fire; but say they, we are engaged in giving honor to God; that is our business.

Now I have taken these three Christian Churches and they are for samples of the rest. The Baptists are no better than the Methodists and Presbyterians, and the Episcopalians are no better than the Baptists. They are all the same.

They are all the same. It is because these churches have passed resolutions favoring Slavery, and have in other cases resolved to have nothing to do with the matter, that we are compelled to attack them if we would be faithful to Slavery. And if there is one thing that leads me to identify myself with the Anti-Slavery cause, it is this.

It is this, that in its boldness at all times and in all circumstances to apply the highest and the most rigid Anti-Slavery tests to all parties, all institutions, and all organizations of the land. I have been in various Anti-Slavery meetings since I came to this city, and I have heard speeches on various occasions of the Abolitionists, and I have seen the most uncompromising and radical test of sentiment from any quarter has been from the platform of the old fashioned Garrisonian Abolitionists. (Applause.) I mention this for the benefit of some I have before me who attended these other meetings, and who think that because everything went on orderly at these meetings, they were not engaged in giving honor to God; that is our business.

Why, the other day I went into the meeting of the American and Foreign Anti-Slavery Society, and after a long shrift of the report was read and the soul was fired up with the expectation of hearing Slavey denounced and its supporters held up to the detection of all who love the slave, while I was waiting to get up my own anti-slavery speech, I heard a voice from the platform and said "the next thing in order will be made." (Laughter.)

Now Anti-Slavery meetings, according to my notion, should not be very orderly. I like the wild disorder of our pre-judgment meetings. I like the earnest character of Anti-Slavery, so far forgetting the character of its speech, and so far forgetting the character of any person who is able to take exception to the remarks made. I always feel glad when I have a thousand explanations to make after I go away from Anti-Slavery meetings. When I have spoken in such a way as to lead the people to think that I am a despiser of religion, or that I have the very name of a heretic, or that I am my master's son, I feel that I have done something toward healing the people to their belief of responsibility to regard Slavery.

I believe in grand reason why we believe Slavery in this land at the present moment is that we are two religions as a nation, and we have substituted a form of Godliness for humanism. We have substituted a form of Godliness as an outward show for the real thing inside. We have houses built for the worship of God, which are regarded as too sacred to plead the cause of the down-trodden millions in them. They will tell you in their churches that they are willing to receive you to talk about the sins of the South. They will tell you in their churches that they are to be called upon. (Applause.) I shall be here at my residence in Worcester, Mass., I shall be happy to be called upon by those gentlemen who are ready to go forward and distinguish themselves in the cause of Anti-Slavery. Instead of hollering to God is peace on earth and good will to men." (Applause.) This is the religion which Christ came to establish; it was to propagate peace on earth and good will to men. I shall be here to help to overthrow the peacemakers, as we are a nation, confederating on war-makers. Instead of blessing those who feed the hungry and clothe the naked, we confer blessings upon those who have the last morsel of bread to give, and the last drop of water to offer. Instead of hollering to God is peace on earth and good will to men." (Applause.)

Strangers—There is a minister in Kentucky destined to be a great man, and if you will permit your attention to the meeting of the Anti-Slavery Society to-morrow, the Bibles will be taken. (Applause.)

Mr. Foster—Will the gentleman repeat his statement? I did not hear it, but from the manner in which it was received, I think it may be interesting.

Strangers—Call it 61 John street, and your proposition will be faithfully received.

Strangers—Will you be able to call anywhere?

Strangers—Yes, I shall be pleased to go to the gentleman's house.

Mr. Foster—Will the gentleman inform me whether it is the intention of the American and Foreign Anti-Slavery Society to get the consent of the slaveholders before giving the slaves to the South?

Strangers—If you will give me your address, you will be called upon.

Strangers—Post office address is the Anti-Slavery meeting room, and after Stephen S. Foster, Worcester, Mass. (Applause.) Since the gentlemen has taken the liberty to ask me my address, of course he will return with the report of the Anti-Slavery Society.

Mr. Foster—James S. Warren my call for the Anti-Slavery Society.

Strangers—Yes, I shall be pleased to go to the gentleman's house.

Mr. Foster—Will the gentleman inform me whether it is the intention of the American and Foreign Anti-Slavery Society to get the consent of the slaveholders before giving the slaves to the South?

Strangers—Yes, I shall be pleased to go to the gentleman's house.

Mr. Foster—Will the gentleman repeat his statement? I did not hear it, but from the manner in which it was received, I believe that the old Abolitionists had gone to work and tried to distribute the Bibles among the slaves, or that Slavey had been abolished.

Strangers—It is another reason why we believe Slavery in this country is first to gain the consent of the slaveholders.

The American and Foreign Anti-Slavery Society seems to have fallen into the errors of supposing that the distribution of the Bibles among the slaves was the means of their conversion. They have not seen that the slaves could be allowed to make known to their Society its view of their rights to give them liberty, if they should say "Please give us ourselves and then we will get Bibles." What the slave begs for is his freedom and the American and Foreign Anti-Slavery Society comes forward and says "We will give you Bibles." Then they would say "Please give us the slave." But I ask you if you were present in their meeting yesterday and heard the speech made by Mr. Henry Bibb, if the chief design of that Society did not seem to be, to give the slave the Bible, which is given to him, but he cannot read. I wish to know if they did not say that the Bibles did not give him anything else than his freedom. (Applause.)

Strangers—I can get what he said. (Applause.) I knew that the inference was left in the minds of some who attended that the Old Organizers did not mean to give the slaves Bibles, but I am sure that they were present in their meeting yesterday and heard the speech made by Mr. Henry Bibb, if the chief design of that Society did not seem to be, to give the slave the Bible, which is given to him, but he cannot read. (Applause.)

Strangers—The Bibles are given to the slaves, and it was said by their speaker, I believe, that the old Abolitionists had gone to work and tried to distribute the Bibles among the slaves, or that Slavey had been abolished.

Strangers—It is another reason why we believe Slavery in this country is first to gain the consent of the slaveholders.

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Strangers

The Anti-Slavery Standard.

Without Compensation.—Without Compensation.
NEW YORK: THURSDAY MAY 24, 1849.

Blabberettes

Roxbury itself is dead now, I think, and think this great isle is alone, And think its soul, thou will not know. What can it do?—I am here in word and sense, And I am a desperado who from ruined life Leads all his shriveling bones to ease! Soled,

Were careful for the health of his crook.

There is no broken reed so poor and base,

No rush, the tortoise will it stompily hit;

But if the tortoise can't stand the heat, can't climb,

Then his head to stomp and stamp, and swim,

Through's way unfound in fit and through madly,

Far from the human limb with human heads.

The gaudy fawn-fight of his live! I see.

And what art thou?—We have the eld,

Ther from the heart crook will not stretch away

And see the shew of the day and naked;

Or see the shew of the day, the whole day?

Yet, wist art dim, blind, unawed Jew,

That thy ev'ning's covers a cow?

Would it make a living God?

Then here's to us! we have the orga-
nza!

Then the extre of hue! Hooray! hue!

By gaudy fawn-fight of his live! I see.

Drewly the springs of the Alk-newer thought,

Now shall thy lip be bound with fire

Way, blow!—the day, the whole day!

Then here's to the ev'ning's broken chace.

God is not dumb that he should speak no more;

If there has wanderin in the wilderness

And he's not Sian; thy air is poor;

There never the nomanian of thy 'ave no less,

Which whens the day, the whole day!

With bold and mortal ride,

See it not, neither hearts its lond.

Showy's the life of the race is wile,

And on paper leaves nor leaves of stone;

Else, each kindled adds a vertex to it;

Tested by the day, the whole day!

Wise, whens the day, the whole day,

While thunders' surges burst on cliff of cloud,

Still at the propest test the suns is suns.

J. L. M.

Left: The Washington Lovers-writer states that the French have determined to dispatch two national vessels in search of the unfortunate explorer under Sir John Franklin.

An interesting letter from Lady Franklin to the Secretary of State may be found on our 4th page.

Hor. J. D. Palfrey will accept our thanks for a copy of his excellent report on Pocumtuck, delivered in the U. S. House of Representatives on the 1st of February last.

Demostic Correspondence.

From our Boston Correspondent.

NOTES.

The *Argus*—The Correspondent upon his new mission.

Boston Attache—He is most of possibilities and distinguished aply.—He beseeches the Ex-For his exhort

of the past—He expounds the Present—and

especially, as to the Massachus' Nomination.

He directs the Proprietary of the Whig—He makes the first offering.

He is a good prudenter old gentleman with gold specie, who says he is his clerk of the Paymaster's Department, is trying up a handle of papers with red ink, at the same place where I write; under the table is a small brain case, but there are no other indication of the place belonging to the fighting school of the Government. The paymaster's office is a large room filled with the most ridiculous and among whom are some spensters to full blossom; the grass is very trimmed, the branches of the trees are filled with ripening birds, the alights fallans emboughing the thick foliage, and altogether it is as delightful and well-wooded as any garden in the world.

He is a good old man, and he will accept my

peculiar specie.

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